

The AMERICAN FRIEND

[DECEMBER 6, 1951]



Christmas Eve

Christmas Eve is the hour when the little paths creep
From the by-passed covert, the sedge of sleep,

To the ice-stars that burn in the frozen stream;
When the furred and the feathered stir in their dream,

The gray squirrel wakes from his pine needle couch
And stealthily listens, nut in his pouch;

While the great-eyed fawn nuzzles the sheltering brake,
Hearing wings in the snow's diaphanous flake.

For inquisitive cubs the brown bear cleaves trail
Through bracken and drift where the mist floats pale,

And out on the glaze of the wind-crustured hill
The porcupine flexes a restless quill.

Where echo lives longer, the sleety hare
On his haunches snuffles the harp-tuned air:

For this is the season leaf tugs at the stem
And forgotten roads lead to lost Bethlehem,

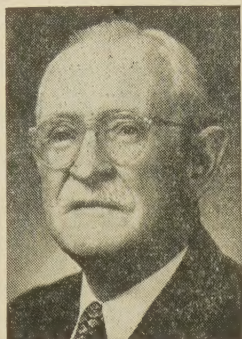
When silence swings holy out in the wild
And the Creatures remember the birth of the Child.

DOROTHY MUMFORD WILLIAMS

MURRAY S. KENWORTHY

1874 - 1951

Murray Kenworthy, Friends minister, teacher and peace worker, died at his home in New London, Indiana, on November 3, aged seventy-seven. A birth-right member of the Society of Friends, he had been active in various phases of life of Friends for over fifty years.



Murray Kenworthy was born on a farm near New London, Indiana, to Milton and Hannah Stout Kenworthy. Murray Kenworthy attended local schools, entering Earlham College in 1893. He graduated from Earlham in 1900, received his master's degree there in 1905, and received an STB degree from Harvard in 1916. During his years as a student, he also served as a teacher in Howard County Schools and later at Earlham, and preached at various Meetings. He was recorded a minister by his home meeting, New London, in 1897. During these years of intermittent education, he ministered at Section Meeting near Azalia, Indiana; Paoli, Indiana; Selma, Ohio; Ludlow Falls, Ohio; Portland, Indiana; Dayton, Ohio; Lynn, Massachusetts, and Fall River, Massachusetts. He was pastor of the newly organized West Richmond Friends Meeting for several years. Upon his graduation from Harvard Divinity School, he became pastor of the Meeting at Glens Falls, New York. He moved to Wilmington, Ohio, in 1919, becoming Secretary for Wilmington Yearly Meeting and a member of the Bible Department staff of Wilmington College.

In 1921 he accepted a call from the American Friends Service Committee to relief work in Russia, and became director of that work. Upon returning to America, Murray Kenworthy became field secretary for one year for the

A.F.S.C., served as pastor of the Irving Street Friends Meeting in Washington, and served for two years as Regional Secretary for the mid-west A.F.S.C. office. He became pastor of the Amboy Friends Meeting, serving there seven years, and going from there to Carthage, Indiana, where he served for five years. Before retiring from regular assignments in 1946 at the age of 72, he served as Executive Secretary of Indiana Yearly Meeting for four years.

During these forty-six years of service after graduating from Earlham, Murray Kenworthy held a number of responsible positions. Among them were: delegate to the first Five Years Meeting, where he was the youngest delegate, and attender of every session following; member of several committees and boards of the Five Years Meeting, including the Executive Committee; member of the Board of Missions and three times acting secretary of the Board of Missions; active worker in many phases of the American Friends Service Committee, including two periods as Acting Secretary while the regular secretary was in Europe; early and active member of the National Council for Prevention of War; first general chairman of the Friends Committee on National Legislation; acting editor of THE AMERICAN FRIEND in 1942-43; representative of Friends at many interdenominational gatherings, and delegate to several all-Friends conferences.

He married Ida Lenora Holloway of Spiceland, Indiana, in 1902, and to them were born Carrol H., Wilmer E. and Leonard S. Kenworthy. Ida Kenworthy passed away in 1922, while Murray Kenworthy was with the A.F.S.C. in Russia. In 1926 he married Violet Cosand of New London, Indiana, who survives him. Both Lenora Holloway and Violet Cosand had been members of Murray Kenworthy's class of 1900 at Earlham College.

Following his retirement, Murray Kenworthy remained active in the work of the Five Years Meeting, in the Rural Life Association and in Meetings near his home, beloved by many as a minister, an educator, and a Friend.

REUBEN J. PAYNE

1885 - 1951

Reuben J. Payne, pastor of the Mount Airy Friends Meeting in North Carolina, passed away on November 7 in Philadelphia, Pa., as the result of a heart attack. He was sixty-five years old. He and Ethel Evans Payne had been in Philadelphia visiting their daughter.

The son of Lyman and Annetta Peckham Payne, Reuben Payne was born in Farmington, New York, a birth-right Friend. He was a graduate of Earlham College and of Hartford Theological Seminary.

He served as a minister in his home Meeting at Farmington, New York, for eight years, and at West Braney, New York, for five years. Before coming to the Mount Airy Meeting, he was a minister at Archdale and Spring Garden Street in Greensboro Meetings. Reuben and Ethel Payne had been honored by a surprise friendship meeting by their congregation in August of this year. This "flowers for the living" gathering was attended by 115 members of the Meeting. The Paynes were in their tenth year of service at Mount Airy. They had been active in civic affairs in the city, and Reuben Payne had distributed the Community Chest Welfare Fund for the past five years. In point of service, Reuben Payne was the oldest minister in Mount Airy.

Surviving are Ethel Payne; two sons, Willard and Ralph Payne, both of Philadelphia; one daughter, Mrs. Lloyd Estes of Philadelphia; two grandchildren; and two brothers, Olney R. Payne of Baltimore and Willard Payne of Pittsburgh.

Funeral services were held at the Meetinghouse with Isaac Harris of Guilford College officiating. Interment was at Springfield Friends Cemetery near High Point, North Carolina.

In addition to floral tributes, almost two hundred dollars has been given in Reuben Payne's memory to the local building fund, the Yearly Meeting Conference Center, the Aged Ministers' Fund of the Yearly Meeting, a state

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Editorials . . .

"The Sun of Righteousness will arise . . ."

Somewhere in the darkness and confusion of Israel there was always the shepherd-prophet weeping for the people's sins, discerning their problems, and calling them to a higher level of righteousness.

Sometimes he was a voice crying in the wilderness, "Prepare ye the way of the Lord;" or a man with a lantern in his hand saying, "This is the way, walk ye in it;" or a sentinel coming from his mountain height to the village below and crying in the market place, "Turn ye, O turn ye, for why will ye die?"

This man of God was sometimes discouraged, but never defeated. He felt the thick darkness, but it did not conquer him, for the day spring from on high was in his heart. Often he lived on tiptoe, expectant. Something great was about to happen. The light would break—a light that never was of sea or land. Such a light might come at noon or midnight, whenever the hearts of people were ready.

"Unto you is born a Savior . . ."

Centuries later other shepherds stood on dark hills, long before the dawn. They too were sensitive—something great might happen for their people.

Suddenly the sky was aflame. Good news came on the wings of song; the chorus of the angels was echoed by the hills until earth answered heaven, "Unto you is born this day a Savior who is Christ the Lord."

The sleeping village of the valley never knew that it happened—that they had been visited by a sky chorus. They arose the next day to follow the routine of life. To only a few shepherds the news came, but it would come to others—to as many as would be able to receive it.

It was more than the shepherds could comprehend, but it kindled a light in their hearts which led them to Bethlehem.

"And his name shall be . . ."

What name indeed shall human language give to this divine revelation. Hearts always outrace words. Should he be called, "Wonderful, Counsellor, Prince of Peace, Messiah, Savior?"

Men had heard the words of the prophets—*words about God*. That was good, but not good enough. Not until the Word should become flesh could they really understand. Then perhaps they could, in their human measure, see His glory, the glory as of the only begotten of the Father, full of grace and truth.

The good news was exactly that—he had come to them. God was not out there, somewhere. He was present, among them—Emmanuel—God-with-us. They could not be saved by abstractions, only incarnation could reach them, and the Word was made flesh to dwell among them.

"The government shall be on his shoulders . . ."

Great men had come and gone. They were leaders, military or political. They had ruled often with a firm hand. They had built cities and created armies, but their reigns had collapsed. Their chief failure had been in not seeing that true government is of God, to be discovered, not imposed.

The Prince of Peace had come to reveal that this kingdom was *here, now*. It would not drop from the skies. It would arise out of sensitive hearts—hearts that would seek and find the laws of life—the will of God. The government must rest upon this Prince of Peace.

"Of his increase there shall be no end . . ."

This was a beginning—the new genesis. No final kingdom had been set up in terms of human affairs, but it had begun. A new leaven was in the human loaf. A new stir of life, a great dream had come to tantalize and stimulate the minds of men. The great continuing drama was that of creation. The kingdom must *increase*, and men were called to help with its creation.

There would be no dead end in this work of the kingdom. Here was an open road. Men would still fear and kill, hate and destroy, because they could not understand the nature of their problems, but all the while evidence would be added to evidence that only God could save them.

Out of the welter of human conflicts men would rise again and again, each time with a little more light, to try God's way. To fall again? Yes, but to rise again and feel anew the Kingdom of God tugging at their hearts.

"Glory to God in the highest . . ."

This, then, is the end, the purpose of our human existence, that the will of God shall be worked out in human life and relationships. We are not struggling hopelessly against tides of evil to build a good earth. The Lord our God is with us. Our dream is his dream. Our work is his work.

Evil is on the defensive. The very gates of hell cannot withstand the aggression of good will. This good news has become incarnate in human flesh. Messiah has come . . .

As the announcement began, so it ends—in song, "Glory to God in the highest, and on earth peace to men of good will." Peace to men whose fallow hearts are ready to receive it.

THE OTHER COST OF CHRISTMAS

HOW easy it is to let a commercialized Christmas crowd out the meaning of the day. Our homes, our children, our gifts to one another almost bury the spiritual significance of the world's greatest day.

Are we planning to share with families other than

our own? Shall we as local Meetings plan to sustain the work of the church at home and abroad? Elsewhere in these pages is an appeal to make Christmas Sunday a time of white gifts to our United Services.

Friends of the Five Years Meeting, by their joyous sharing, can, through our united work, help to extend

Christmas around the earth. Such work has its cost. It also has its rewards, for one never shares in the name of Christ without also receiving.

It will not truly be Christmas for us unless we bring the spirit of that day to others.

E. T. E.

Better Buchenwald Than Hiroshima

By Lauren A. King

WORLD War III may well already have begun, with Korea and Indo-China the Spain of this new war. But whether or no, events once again force upon Christians the ancient question: can a follower of Christ take part in war?

When all the smaller arguments have been disposed of, there remains as the hard core of the question this issue: how shall one deal with injury offered to him and his? All other considerations serve only as aids in the solution of this central problem.

Two answers are possible. First, one can accept injury. Second, one can try by counter-injury to repel the injury offered him. In a sub-form of the first alternative, one can attempt to escape—rather than repel—the threatened injury by using persuasion to change the intention of the one offering the injury. If when the persuasion fails, one will not resort to counter-injury, he is then following the first alternative. But if in the last resort one resorts to counter-action, then he chooses the second alternative and uses persuasion merely as a means to postpone acting. The choice, then, is finally only twofold: use counter-injury or renounce it. No other is in the last analysis possible.

A CRUEL DILEMMA

Probably no more cruel and horrible dilemma has ever faced mankind. Agony lies in either horn; and whichever one may choose, he ought to count its cost and to look with sympathy on his fellow who chooses the other.

The non-pacifist often states this dilemma in a persuasive form. To him it is a choice between two evils. Granted that war is horrible and no decent person wants it—so he reasons—yet the alternative is a greater evil: to lose freedom, his way of life, even life itself. In the last excruciating choice, war is preferable to this greater evil.

Truly persuasive—but delusive. The two evils are evil in different senses, and the difference is ethically vital. The one evil is the *suffering* of evil; the other is the *inflicting* of injury. Hence the non-pacifist is merely saying that he had rather inflict than suffer injury. He will hurt another in order to keep

In this thoughtful statement, the author puts the pacifist faith to its ultimate test. Lauren A. King is Chairman of the Division of Languages in Muskingum College at New Concord, Ohio. A convinced Friend, he joined Ohio Yearly Meeting (Damascus) in 1927. Pacifists and non-pacifists alike will profit by reading this article and reviewing their own beliefs along with Lauren King's clear and logical, and yet impassioned statement.

that other from hurting him. And such is war: a warring nation is successful to the degree it can injure its enemy without suffering equal or greater injury. Armies do not march out to die, but to kill. To be successful they must kill more effectively than they die.

But the ethics of this? Why, it is the Golden Rule in reverse. "Do unto the other fellow what he is trying to do to you, but do it first—and most."

WE—OR THEY?

No, comes the reply, the choice is really between two groups of others—the first closely bound to oneself and threatened with injury by the second group not closely bound to oneself. If the choice were to suffer injury oneself, it would not be hard. But are fellow countrymen, friends, children, wives to be left defenseless? Are their natural defenders to choose injury for them by refusing to injure their attackers? Non-resistance will not be avoiding injury; it will be injuring those nearest to one by ties of love. How can choosing to protect one's own from injury—even when it involves injury to the attacker—be called the Golden Rule in reverse?

Here is truly the most appealing form of this argument. He would be cold indeed who did not feel its power. To look into the face of a small son and weigh him coolly in the scales of theory is hardly within human power.

And yet this most compelling of all pleas must be seen for what it really is. The choice-of-two-evils argument is but a form of that ancient sophism that the end justifies the means. And here it is not even the form which declares that neutral means take their character from

their end. This form sanctifies evil means by good ends.

GOOD END—EVIL MEANS

Perhaps my argument is not immediately clear. Consider, then. No Christian holds war in itself to be a positive good; it is admittedly an evil. Yet many Christians consider war justified. Not all war, but war that has a good purpose such as ultimate peace or security or freedom. They will use war as a means to avoid what they consider a greater evil, to secure a desirable end. They will injure others as a means of avoiding injury for themselves and theirs. But whatever the good end and no matter how good and desirable, they are still admittedly using an evil method to secure it. They cannot bring themselves to say that war is in itself good. Even when using it to repel evil from wives and children, they are still using what they admit is an evil. It must be sanctified by the end in view. And so it is that the good end is to sanctify the evil means. Indeed, it is the irony and agony of the non-pacifist's choice that his most persuasive argument is this ethical quicksand. The only justification of war open to a sensitive mind is that the end justifies it. All the eloquent and moving appeals ever made in the name of home or liberty or human rights—yes, even of God—are but elaborations of this fallacy. The non-pacifist's horn of the basic dilemma is to choose evil that good may somehow come from it.

But this argument is the universal solvent of ethics. No moral principle can stand before it. He who takes this road must abandon moral considerations henceforth. He can no longer ask whether any part of this great means is evil. The test now is success, is gaining the end which will sanctify the means. But success with no ethical guidance means that no device however monstrous—provided it will give victory—can be rejected on moral grounds. Is Coventry bombed out? Then let Hamburg—and to prove that bombing brings retaliation, Bremen also—be bombed out. Is the enemy a beast? Then be more beastly than he! The glorious end justifies it. This new weapon is horrible

beyond description? Ah, yes, but it guarantees victory. Away with anyone who now has moral qualms. Has he not from the beginning declared that the good end will justify the evil means? How can he now draw back with the plea that this new means is too evil? He left any moral footing long ago. Success he has made his god. Too bad he did not feel soon enough the trembling of the quicksand beneath his feet.

THE ARGUMENT IS QUICKSAND

Such is the horror of this dilemma for the non-pacifist. His best argument trembles beneath him; it is quicksand. No matter how high his end, his conscience must ever wander on, ever failing to find footing. It is a token of this endless quest that the pacifist position perennially returns to beckon to the hearts of Christians. Those who reject it turn down from the heights into the bog of expediency, led by the hands of wives and children. But their hearts are troubled as they go.

And the pacifist? Let him not glory over his fellow Christian. He too has his burden and agony, the reverse of the agony of the non-pacifist. For if there is no limit to the evil which the non-pacifist can commit if it means success in his struggle after his end, there is no limit to the suffering which the pacifist must endure and permit his loved ones to endure without raising a hand to prevent it. True, the pacifist has the comfort of feeling that he has kept his ethical moorings. But at what cost! For him now exists no safety from prison, torture, slave labor, death. For him loom persecution, fear, loss of all the outward aids to that liberty of thought by which he came even to his pacifist convictions. And what for his countrymen, friends, family? He must stand—with no hand raised to repel it—and see come upon them all that threatens himself. How perilously close is this to heartlessness and treachery! How terrible and bitter its cost!

Of course the pacifist believes and hopes that his non-resistance and love returned for injury will so move his oppressor that he will be won to a similar life of love. He believes that his program is powerful and positive—not merely spineless and passive—and the only finally sure way of transforming evil men and society. And he comforts himself that he is in the meantime on good ethical ground.

NO GOLDEN AGE NEAR

This is well. Cruel men have not seldom been so moved. But many a pacifist has been so confident of quick—and easy—conquest by his bloodless warfare and of the sure imminence of a millenium that he has overlooked the bodies of non-resisters unburied along the roads of history. The chief weak-

ness of much recent pacifism has been its reliance, as its justification, upon the nearness of a golden age of universal altruism. And many a pacifist has lost his pacifism in despair when the dawn of the new day came with hardly a fleck of gold in it.

No, the pacifist must honestly face his literally being without shield from any injury which evil men may inflict on him and his. He has renounced all human arms. His help must come from God alone; and He has not always kept His children from martyrdom. Many of those named in Hebrews proved their faith by enduring rather than by escaping.

So the pacifist too has his agony. He may stand in the clear light on the heights of ethical assurance, with no sense of evil committed to enemies. But how naked he stands and how cold the blast! And whose are those cries sounding in his ears?

CHOICE MUST BE MADE

And yet the choice must be made; it is inescapable. Doubtless the non-pacifist will think his alternative much the better practically. He at least protects his own, however troubled his conscience—and God is merciful to the penitent. Of course one can only surmise—for Christian non-resistance has never been tried on a large scale; certainly never nationally—but it is possible to wonder whether repelling injury by counter-injury has complete practical advantage. Not all the dead, not all the raped, not all the tortured of history have been pacifists.

And there is a possible higher practicality. The pacifist may actually conquer his oppressor's heart. That would be victory indeed. What would be the effect of a whole nation returning love for injury no one can certainly declare. But it would almost certainly be as shattering in its way as was that bomb over Hiroshima. Evil will never be cast out by evil. Might it not be highly practical to see whether some other untired reply to evil could succeed?

Ethically, whether he seems now to succeed or fail practically, the pacifist has the superiority. His is a confidence to which the non-pacifist can never quite attain: he has not done evil that good may come. He has escaped making himself a greater monster than his enemy has dared or had means to be. If he has failed, he has failed like Christ, still loving. And if God is real, is there finally any relevant test of action but the ethical?

For my part, I had rather stand before Him for eternal reckoning having come from the gas chambers of another Buchenwald than from the bombardier's seat over another Hiroshima. Better Buchenwald suffered than Hiroshima committed.

QUAKER BUILDING AND BUILDERS—III

By ELEANOR W. TABER

OHIO AND OREGON

Another type of Friends building new Meetinghouses are the evangelical Quakers, who build many small Friends Churches, usually of wood, painted white, and often with a slim spire to hold the church bell. Both Ohio and Oregon Yearly Meetings have built many of these churches, often beginning on a "shoe-string." In one case there was \$50 in the building fund when work was started. Such Friends churches always have a pastor and often emphasize their close relationship to all Christian bodies. Only one spoke of the sacraments, and then to say that other Christians of the town did not seem to mind Friends not offering the outward sacraments. These churches reach out to the farmer, the artisan and the laborer with a message of personal evangelism which seems welcome.

CALIFORNIA YEARLY MEETING

There is little evidence that these Yearly Meetings have planned an "Advance" as California Yearly Meeting has done in building new Meetinghouses in unchurched areas. We have a record of four new churches erected in such areas, and one established Meeting moving to a new residential section. A good example of planning is South Arcadia Friends Church near Pasadena, which already has a full-time pastor, although the building was not finished when the information was sent in. The architect has designed a simple, dignified, colonial building to be erected in the center of a settlement of 1,000 new homes. Within a radius of seven miles there are 85,000 people. Some of them have Quaker connections, but it is not the purpose of the Meeting to reach out to those only. The pastor writes, "We definitely feel we will reach a majority of the membership who have never had any connection with the Friends Church, but who need a Savior who can deliver them from the habits of sin in which they are enslaved. It will not be a community church, but we will certainly minister to the community."

CANADA YEARLY MEETING

In Canada Yearly Meeting, Five Years Meeting, Toronto Friends have exchanged their former buildings for a large brick residence in the neighborhood they desired. On the main floor there is a meeting room which seats fifty comfortably, and a library of the same size. What used to be a conservatory is now used as a sewing room. The second floor is used for the Sunday

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What About Christian Economics?—III

By Paul I. Miller

This article, the third in the series on Christian Economics, was written by Paul I. Miller, Friend and Professor of History at Hiram College in Ohio. Before coming to Hiram College, Paul Miller was Professor of History at William Penn College, and many younger Friends will remember him as an inspiring teacher. In this article, he states his reaction to Howard Kershner's article, "What About Christian Economics?—I", appearing in the October 25 AMERICAN FRIEND. This discussion will continue with articles and correspondence in future issues of this journal.

IT would seem that a system of economics which rests primarily on the principle of self interest can hardly be called Christian. The philosophy that one "must think primarily" of one's own "advancement and well-being" does not have much in common with the high teachings of Jesus, nor with the high ethical teachings of other religions. The basic philosophy of Capitalism or Free Enterprise, as the current adherents like to call it (though it is by no means free to the small businessman who must sign certain agreements in order to get materials), is for each individual to work for his own advancement. Its advocates want the opportunity for the so-called gifted individual (which often means the more aggressive and self-centered) to "carry mankind forward on his shoulders." But mankind, at least not all of mankind, can be carried forward by those who think primarily of getting ahead. The weight on the shoulders becomes a handicap in the race so it is dumped off to shift for itself. The result too frequently becomes an uncontrolled melee in which dogs eat dogs, with the person of ordinary or less aggressiveness being pushed aside and trampled on.

It is easy to share Howard Kershner's fear of a totalitarian State. One can see too as we become a semi-garrison state and as more and more we ape the totalitarian states that it is the Free Enterprisers who are urging the government to speed up war preparations to assure continued higher profits. All this is simply rushing faster toward the greater power of the State.

While it is all to the good to debate how far America should go toward collectivism, it is also well not to forget that we have always approved some collectivism and socialism. The Massachusetts school law of 1647 which required each town to provide a public school was only a beginning of our

school system which is today a fine example of collectivism, or socialism. "From each according to his ability, to each according to his need." There are many other examples of American socialism or collectivism: highways, public parks, public hospitals—to name only a few. There are few citizens indeed who would be willing to turn any of these over to "Free Enterprise." There can be given, of course, examples of collectivism which have not been in the public interest. The only point being made here is that collectivism may be and often is in the public interest.

CONTROL CLOSE TO CITIZENS

It is wise to remember that it is essential that control of collective action be as close to the citizens as possible. It may also be noted that constant coddling of the individual, whether it be by government to manufacturers by a protective tariff, to bankers by financial legislation which enables them to get a strangle hold on the poor, or to laborers by making it unnecessary for them to work diligently, destroys an important part of character. The history of American lawmaking, administration and justice in which the "rich, the well-born, and the able" have been coddled is a long and intricate one. If you would discover for whom government action is taken, just investigate each bill while it is in the process of enactment to see who is supporting it and who is opposing it, and note the total number of laws, acts, judicial decisions and governmental edicts, which are of aid to the capitalist class.

If collectivism tends to hold back the gifted individual, it also tends to raise the weak from the mean position he would otherwise occupy. If "clipping the wings" of the "gifted prophets, scientists, organizers for production of goods and cultural leaders . . . tends to something approaching the ant-hill or bee-hive economy," one can point out that in ant-hills and bee-hives you do not find starvation in the midst of plenty. Our system has repeatedly produced starvation in the midst of plenty. Actually it is not the gifted, the prophets, scientists and cultural leaders who fare so well in our society, but rather the "organizers of production." If society must reward some above others, aren't we rewarding the wrong people? Perhaps the teachings of Jesus would indicate that we need to be more concerned with those at the other end of the line.

WARS ARE NOT INEVITABLE

By ESTELLE Z. PIERCY

The entire race lies under a blanket of fear. The world does not change because the minds of men do not change. To meet the human need we must do away with the human greed. Man is the prisoner of his own thoughts and his own belief. He believes in wars, thinks and talks about destruction and continually contributes with his lips the solution which lies in guns and ammunition.

Life is an individual proposition. Mahatma Gandhi said, "No individual, group or nation need submit to wrong, nor need they go to war to right the wrong. There is a third way; non-violent resistance." When our thoughts and hearts are right, prayer can overcome the sword. In Proverbs 16:7 we read, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." This individual application can also be applied to a nation and nations.

Love is a living, active force of energy. Love is the only power that will eventually put an end to war. It does not mean that we are supposed to love the human weaknesses or wrong habits, but like Jesus did, we too must be able to look beneath the surface of appearances, and love all humanity by trying to help them elevate their level of consciousness toward thinking and desiring permanent world peace.

According to the psychologists, the basic needs of the people are *security*, through which shelter and food may be obtained, *love*, the greatest emotion which every human being craves and the *sense of being needed*. If these basic principles apply to individuals, surely the nations of the world can be drawn closer together if we Americans would be the leaders in demonstrating this idea. Why not be the leaders for world peace through methods which inevitably must be used whether we approve of them now or later?

All over the world there are signs of a growing awakening; men are beginning to realize that resorting to arms never solved any problems permanently. Gandhi held his country together. He knew that the inner spiritual power can heal a sick world.

There is but One Mind, which is the Mind of God, in which all people through this whole universe move and have their being. The Divine Pattern for humanity is peace, cooperation, unity with one another and mutual helpfulness. All people and all nations will remain individual, but be united for the common purpose of promoting peace, happiness, prosperity and harmony with one another. Wars need not be and wars shall not be when people will refuse to be slaves to the thought that wars are inevitable.

YOUNG FRIENDS DEPARTMENT IS READY TO GROW

Thirteen young Friends from ten Yearly Meetings met at Quaker Hill, November 1-3, for the fall meeting of the Young Friends Department of the Five Years Meeting.

A heartening spirit of enthusiasm and cooperation was felt as the group spent two and a half days reviewing *The Penn Weekly*, *Penn Youth Quarterly*, and other publications of the Department. Members of the Department had prepared for these reviews by studying the materials before they came. The result was that many helpful suggestions were shared and committees were named to revise a number of the publications so that they might become more useful in the Five Years Meeting.

In addition to improving our materials, plans were outlined for expanding the Department's program and service to the Five Years Meeting. In this way is the spirit and desire for *Advance* finding expression among the leading young Friends of the Five Years Meeting.

C. Wayne Carter served capably as chairman of the Department at the meeting.



Young Friends Meeting at Quaker Hill (with the blessing of "Father" Brown): left to right, first row, Elizabeth Carpenter (Baltimore Yearly Meeting); Debora Foster (New England Yearly Meeting); Delores Jones (Iowa Yearly Meeting); Esther Myers (Editorial Assistant, Young Friends Department). Second row, Wayne Carter, Chairman; David Stanfield (Young Friends Secretary); Lawrence Peery (Western Yearly Meeting); Byron Branson (North Carolina Yearly Meeting); Charles Johnson (Indiana Yearly Meeting); Richard Haines (Wilmington Yearly Meeting); Elmer Brown (California Yearly Meeting); Neil Lindley, (Indiana State CALL Field Worker).

YOUNG FRIENDS AID IN OFFICE BUILDING FUND

The Executive Committee of the Young Friends Department set as their goal the sum of \$10,000 to apply on the construction cost of a Youth Secretary's office in the new building planned as Five Years Meeting headquarters. Meeting in early November, the Young Friends moved to sponsor the Quaker Hill Building Fund Bank plan, using coffee can banks in Sunday School and youth groups to solicit funds for the new building. Young Friends are invited to write David O. Stanfield, 101 South 8th St., Richmond, Indiana, for further information and supplies.

* * * *

Visitation to Meetings in Baltimore, Wilmington, Western and Indiana Yearly Meetings has been largely completed. Given the essential cooperation of local meetings in obtaining the financial support of their individual members, there is every reason to anticipate that the necessary funds to construct the needed Headquarters at Quaker Hill will be forthcoming.

Following the presentation of the Building Campaign in Indiana, I expect to return to California, spending January in visiting Friends' Meetings on the Pacific Coast. Meetings in North Carolina, New York, New England, Iowa and Canada are scheduled for contact in 1952, with some follow-up

conferences in Nebraska and other fields already visited.

Friends in Yearly Meetings not contacted who are willing to make a contribution out of this year's income are encouraged to do so. Credit will be given to the Meeting to which such Friends belong. Some Friends are dividing their contribution over a three years period and paying one third this year. Checks for the Building Fund can be channeled through the Monthly Meeting treasurer or mailed direct to 101 South 8th Street, Richmond, Indiana. They should be made out to Building Fund, Five Years Meeting, Jesse O. Parshall, Treasurer.

R. Ernest Lamb

FOUNDERS' DAY AT GUILFORD

On Eleventh Month ninth in 1830 Friends assembled in North Carolina Yearly Meeting did not feel that they could give a satisfactory answer to the third query, "Do those who have children endeavor to educate . . . ?" One year later came the founding action for New Garden Boarding School.

Guilford College observed the 120th anniversary of that action with a day-long Founders' Day Program on Eleventh Month ninth, 1951. At the regular morning convocation a student, Julian Culton, president of the senior class, a faculty member, Philip Furnas, and

a trustee, Nereus English, each spoke on the topic, "Guilford College: Her Vision and Program in the World Today."

Howard Brinton, Director of Pendle Hill, gave the second annual J. M. Ward Lecture on Quakerism in the evening. His address, "The Function of a Quaker College," was a very fitting and much appreciated climax to the day's program. Printed copies of the second annual J. M. Ward Lecture, "The Function of a Quaker College," by Howard Brinton, are available for free distribution. Requests for copies should be addressed to President Clyde A. Milner, Guilford College, Guilford College, N. C.

REUBEN PAYNE

(Continued from page 394)

children's home, and books. Ethel Payne is remaining in Mount Airy for a while at the request of the Meeting to continue pastoral work with the aid of supply ministers.

POETRY CONTRIBUTORS

GEORGE WILLARD COBB, Department of English, Tusculum College, Greenville, Tennessee.

MARY BLACKBURN, New Vienna, Ohio.
ANN DIMMOCK, Hunky Dory Farm, Hatchville, Massachusetts.

DOROTHY MUMFORD WILLIAMS, 147 Ridge St., Glens Falls, New York.

SENECAS ASK FOR A LOOM

Do you have your grandmother's old loom in the attic or woodshed? The Ladies Aid of Seneca Council House Meeting would like to learn to weave rugs and smaller articles as a means of raising money for their church work.

We have the promise of teachers to teach a weaving class and help in selling the products but we have no looms.

If you could lend us unused looms we would take good care of them and return them when you want them. If the looms are in need of repair Larry Pickard could do the work on them. Such a loan would be a great service in helping a group to help themselves.

Laurence and Lucille Pickard,
Council House, Wyandotte, Okla.

Note: Laurence and Lucille Pickard succeeded Arthur and Westine Shufelt as Friends representatives among the Seneca Indians and others at Council House, Oklahoma, in September. Council House Monthly Meeting has welcomed them warmly and they were received into membership in the Meeting on October 28. About 75 people, including some not members of the Meeting, gathered at the Meetinghouse

for a Fellowship Supper and Hallo-we'en games on November 2. Larry Pickard is getting acquainted with their neighbors by donating his help for a day's work to each farmer in the community, both Indians and whites. Lucille has begun regular week-day religious education with all grades in the local public school, following the custom established by Westine Shufelt. The regular meetings on Sunday are well attended, including a Sunday evening meeting, after which people seem in no hurry to go home but linger for some time in informal conversation and visiting.

If any Friends would like to send gifts for the Council House Christmas tree, suggestions of gifts most welcome there and also at our other Mission Centers can be secured by writing to the Associated Executive Committee on Indian Affairs, 23 Howard Place, Richmond, Indiana.

Just before moving, Larry Pickard had the misfortune to lose all his accumulated carpentry tools in a fire. If any Friends can supply such tools as the following, they will be especially welcome and useful.

Claw hammer; Coping saw; 24 inch level carpenter square; 14 inch plane;

Wood chisel, ¼ in., ½ in., ¾ in., 1 inch. Auger bits, ¼ in., 5/16, ¾, 7/16, ¾, 1 inch; set of Bit Stock Drills; Ball Tap and Die set, standard thread, U.S.S.; Tin snips.

QUAKER BUILDING

(Continued from page 397)

School, with one or two rooms reserved for visiting Friends. The top floor also has bedrooms, but zoning restrictions prevent its use as a hostel. A hostess lives in the building, so it is open all day, and both meeting room and library are available to the casual visitor. The membership is about 150, of a very general character, both professional and artisan members. The attendance is growing since the move.

(To be continued)

HOMER L. MORRIS

Homer L. Morris, Secretary for the Regional Offices of the American Friends Service Committee, passed away during the night of November 26. His sudden death resulted from a cerebral hemorrhage. A memorial to him will appear in the next issue of THE AMERICAN FRIEND.

TWO SONNETS FOR CHRISTMAS

Let there be light! Our Father God on high
Spoke. From the sheath of night a gleaming sword
Of light flashed forth, quick to obey his word;
And sun, moon, planets, stars lit earth and sky.

Let there be life! God's Spirit brooding nigh
Upon the water's face ruffled and stirred,
And creatures moved as if in nest of bird,
And man stood forth and woman stood close by.

Let there be love! A Virgin bowed her head,
A star shone forth and cattle kneeled in stall,
Three magi journeyed past a king in dread,
A host of angels sang to great and small,
The shepherds watched a joiner shape a bed,
Mankind rejoiced: the Christ Child came to all.

* * *

God's Kingdom is above: Father on high,
Grant us thy Truth, reach forth thy shining sword
Of light to touch our hearts—thy Holy Word,
And send thy Kingdom down to earth from sky.

God's Kingdom is within: Spirit, draw nigh,
Give Grace to us, let all our hearts be stirred
To reverence life in tree and beast and bird
And live in Peace with men, far and close by.

God's Kingdom is around: Bow low thy head
And see His creatures within crib and stall;
Angels and men stand guard; no need to dread
That Herod's mandate will harm great or small;
The Peaceful Babe that lies upon the bed
Is God's great gift of Love unto us all.

GEORGE WILLARD COBB

CHRISTMAS CATHEDRAL

(Chartres)

In making a great dream come true
No hired workman toiled alone.
The great cathedral slowly grew
As prince and peasant brought each stone,
Using their strength to draw the cart,
To rear the walls of lovely Chartres.

And Christmas is a joyous feast
For old and young, for rich and poor.
It needs the ablest and the least
And all may enter at its door.
Speaking of service to the heart,
Christmas is built by all, like Chartres.

ANN DIMMOCK

CHRISTMAS CANDLELIGHT

At Christmas time,
Mindful of customs old
And cherished,
I turn, with Midas touch,
The candle tips to gold.
Twined with holly,
Twin tapers mirrored shine
On mantels
Garlanded with green
Of glossy pungent pine.
I turn to see your face
Light this familiar room,
Enhancing
Hundred-fold its charm
With love like candle bloom.

MARY BLACKBURN

A DUAL REVIEW

Quaker By Convincement, by John H. Hobart; David McKay Company; 227 pages; \$3.00.

A birthright Friend, John Hobart records in this volume, called "a spiritual autobiography," his childhood in a happy Quaker home; adolescence at Saffron-Walden School in England, where his attitude toward spiritual things was one of nonchalance; his migration from England to Canada in his early twenties, and the empty agnosticism that found outlet in vigorous sports; and finally his arrival, not without pain and work, between the ages of thirty and thirty-five, at the basic premises of his religious life, from which he still works.

The most striking aspect of the book is its optimism, holding out to the reader the strong hope that he, too, can find his spiritual home by searching. It gives the encouragement that age does not matter, that one does not need to be an exceptional person, a practiced mystic or the possessor of great intellectual gifts, to seek and find God in the individual life. It seems to be said not because the reader needs to hear it but because the writer needs to say it.

From the title comes one of many thought-arousing suggestions in the book, that every Friend should be a Seeker, and a birthright Quaker not less than anyone else should be a Quaker by convincement. It is hard for me, having known John Hobart only the last few years, to associate his sturdy, vital faith with such waverings and searching as he describes in his book. It is a great encouragement to me to hear his assurance that searching will bring the reward.

Dorothy S. Starr

* * *

This is a spiritual autobiography, the story of the growth of a birthright Friend into a convinced Friend. The author is both a scientist and a mystic; furthermore his interest in music and the drama and athletics makes an unusual background for the interplay of his science and mysticism. There was struggle and doubt; there were periods of skepticism and faith; and his growth was slow and uneven. Perhaps most Christian thinkers will find themselves in rather decided disagreement with what he calls his mature Christian experience, but all readers will be impressed by his integrity and his sense of reality. This book is well worth reading for anyone who is interested in and concerned for the relation of depth psychology and the Christian gospel. Also the reader will realize why the author believes that religious growth cannot be forced from the outside, and why there can be Christian unity with a wide difference of religious statement.

William J. Reagan

Your Christmas Offering for United Services

DECEMBER 23

Friends of the Five Years Meeting unite in service . . .

. . . through Christian Education

Conferences for Teachers
Field Work among Meetings
Literature for Bible Schools
Ministerial Training

. . . through Evangelism

Fostering the "Advance" emphasis for this year
Itineration by special visitors
Meetings by workers

. . . through Missions

On five fields abroad
And two fields at home
Educating, evangelizing and healing
Establishing the Church at home and abroad

. . . through Peace and Social Concerns

Conducting institutes and conferences
Preparing and circulating literature
Reflecting Friends opinion to government
Visitation of Friends Meetings

Plan a generous Christmas offering December 23 to be sent over and above regular contributions.

THE FIVE YEARS MEETING OF FRIENDS

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RICHMOND, INDIANA

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The Sunday School Lesson

Prepared by RUSSELL E. REES

For December 30—Taking a Stand for God

Joshua 24:1-8, 14-18

We bring to an end this quarter's lessons with an earnest and eloquent appeal by a retiring leader for continued loyalty to Jehovah-God. The scene is set in Schechem, the first resting place of Abraham when he came into Canaan. Here he had received the promise of God to go with him wherever he went. Very appropriately, therefore, Joshua chose this place to make his appeal in behalf of this same God.

The whole address is directed to one purpose, to secure the loyalty of the nation to God. Joshua bases his appeal on four premises: 1. He rehearses the history of the nation, beginning not with Abraham but with Nachor, the father of Terah. But his main concern is with the national history from the time of Abraham on. He reminds them that Abraham too made a choice, leaving the idolatry of his background and choosing to follow Jehovah. 2. He sets forth the alternatives. The other gods would be the Chaldaean gods, the Egyptian Gods, and the Amorite gods. It is a good thing when in doubt to look at the alternatives. When Jesus asked his disciples if they too would go away, Peter replied, "To whom else shall we go?" So Joshua asks Israel, to which of these gods do you propose to turn if you desert Jehovah? 3. Then Joshua added the power of his own example, "As for me and my house we will serve the Lord." His loyalty was not, so he said, to be dependent upon the choice of the nation. He hoped they would choose Jehovah, but choose him or not, Joshua's mind was made up. 4. He drew a stern picture of the justice of Jehovah, reminding the people that disloyalty would not be easily forgiven.

The earnestness of this farewell address reveals much about the condition of the nation. The idea that after the experience at Sinai, the children of Israel all became faithful followers of the God of the Mountain is certainly here refuted. They were momentarily impressed no doubt, but they were always on the verge of slipping away into some kind of idolatry. All of God's goodness and his providential care were not enough to keep the people loyal to him. It seemed necessary to Joshua to make this last desperate attempt to hold their devotion to Jehovah.

People respond to various kinds of argument. Not all will be impressed with the history of Israel, not all will agree as to the possible alternatives, and not all will feel that Joshua's interpretation of God's justice is adequate. But you must admire his personal testimony. The people, in this instance, seem to have been greatly impressed, and gave their word to Joshua, saying "We are witnesses." But later history shows how soon they forgot.

But the question is perennial. Choose whom you will serve! To whom will you go if you do not go with God? What are the alternatives held out to us? To us the question is even more pressing, if not Christ, then whom?

Questions:

1. What other arguments would you add to the appeal of Joshua in order to persuade men to follow your God?
2. Are you prepared to take a positive stand for your faith, even if it went against popular opinion? How far should one go in standing alone for a moral issue, or for a matter of faith?

For January 6—Finding the Christ

John 1:35-49

"The substance of the Gospel is neither a dogmatic system nor an ethical code, but a Person and a Life," wrote Professor Manson. The lessons of the new quarter will lead us to a re-study of the Early Followers of Jesus. We will be trying again to understand how Jesus influenced people, what is the strange power over human life which he had in his own generation, and which he still has in amazing fashion nineteen centuries later.

The story of the calling of the disciples is told so undramatically we may miss the power of it. It would seem that Jesus just met these men without much forethought and without any preparation on their part, and called them to his company and they responded without hesitation. A little thoughtful consideration makes this unlikely. In almost every case the man called was noted as one who was waiting for the redemption of Israel, or one who had been anxiously awaiting the coming of the Messiah. There were hundreds of other men, average citizens, who were not called and one must decide that the receptive and expectant attitude of those called had something to do with their selection.

The disciples were later called un-

learned men, and Paul says that not many great, not many mighty were called. However with only one exception they were men capable of a mighty commitment. They left their businesses, often their families, and certainly their position in the community to follow him, and not until after the crucifixion is there any sign of their turning back. Even then the temptation to turn away was only momentary. As soon as the full impact of the events could be seen in perspective they, with the exception of Judas, came back with an even greater loyalty than they had before.

Loyalty to Christ is a strange thing. If it had occurred in the vicinity of Jerusalem alone, one might think that geography and proximity had something to do with it. But history proves conclusively that they had little to do with it. The successes of the Christian church were soon as evident in other communities as in Palestine. Strong churches made up of men and women with complete devotion soon sprang up in Antioch, Ephesus, Berea, Corinth and Rome. Later they were to be found in Egypt, in upper Europe, and as time went on in many other countries. Today the church is the most international institution in the world.

The New Testament does not so much try to explain this, it simply states as a fact, revealed to those who came into contact with Jesus, that he was a revelation of the truth about the nature of God. Nathanael was one of the first to try to put it into words, when he said upon meeting Jesus, "Rabbi, you are the Son of God." This was not a theological statement as much as an inward awareness of the truth. It is safe to say that no other man has ever won and held the loyalty of all kinds of people as Jesus has. In every country under the sun today there are men and women whose commitment to him is absolute and without reservation. They have walked to the stake, suffered imprisonment, rotted in concentration camps and literally worked themselves to death in honor of his name. Such continued devotion demands a thoughtful consideration. What say you of Christ?

Questions:

1. What are the chief competitors with Christ for the loyalty of men today?
2. If Christ is not winning men's loyalty today, to what do you attribute it, lack of concern on the part of his disciples, lack of conviction about his eternal significance, yielding to the call of the flesh, or something else?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

The regular meeting of the Friends Council on Education will be held on December 13 at 1515 Cherry Street in Philadelphia. Stephen Cary of the American Friends Service Committee will speak on the work of the Service Committee in education to an open meeting in the evening.

* * * *

An International Student Aid Committee at Earlham College has set a \$1,200 goal for aid to foreign students fund. The cooperation of the entire Earlham and Richmond community will be sought in raising the sum. The Committee also helps in the integration of international students to life in the United States. Earlham at present has twenty-four international students.

* * * *

The first page of the weekly bulletin of Greensboro Monthly Meeting in North Carolina carries these words: Affiliations — Five Years Meeting of Friends, North Carolina Yearly Meeting, New Garden Quarterly Meeting. This is a good way to maintain a spirit of unity and fellowship between the Monthly Meeting and the more inclusive Friends groups.

* * * *

Paul H. Douglas, Friend and U. S. Senator from Illinois, in an article entitled "Five Great Americans" in *The Progressive* for November, lists John Woolman as one of five great Americans whose lives have helped to make us better men and women but who are in danger of being forgotten. Four other Americans admired by Paul Douglas are John Peter Altgeld, Jane Addams, Robert LaFollette, Sr., and George W. Norris.

* * * *

William Dorland Webb, Earlham College graduate and lay Congregational Christian missionary, sailed back to Africa late in November to resume his work in East Africa as principle of a Christian school for industrial and teacher training among the Vandau. William and Charlotte Frisbie Webb first went to Africa during World War II, and have also worked in the Near East and China.

* * * *

The Pendle Hill Mid-Winter Institute on the Ministry will be held December 27-31, at Wallingford, Pennsylvania. Leaders will be Thomas S. Brown, Instructor in Philosophy and Religion at Earlham College; Martin Foss, Lecturer in Philosophy at Haverford College; Earle Edwards, Executive Secretary of the Friends General Conference; Sidney Lucas, Quaker author; Gilbert Kilpack

of Pendle Hill; Joanna Ayers, Secretary of the Young Friends Movement in Philadelphia; and Gordon P. Jones of the Race Street Yearly Meeting Representative Committee. Topics for lectures and discussion include "The Quaker Revolt Against Reason," "How Men Lived Before Christ," "Quakers and the Bible," and "What Can be Done About the Friends Ministry?" Total fee for the institute, including residence at Pendle Hill, is \$20.00.

* * * *

An article on Friendsville Academy and a full page spread of pictures of the school appeared in the Sunday, October 28, issue of *The Knoxville Journal*. The *Journal* characterized Friendsville as "small but surviving . . . one of the last of privately-supported secondary schools in this area . . . still progressing after 95 years." Friendsville Academy, the first secondary school in Blount County, Tennessee and the only Friends school in the mid-South, was founded in 1857.

* * * *

The Philadelphia General Meeting in session in November sent a message to the members of the United States Delegates to the United Nations, urging that the delegation take "bold imaginative leadership" on efforts at negotiation to achieve a cease-fire in Korea, on a comprehensive plan for the regulation and reduction of world armament, and on showing a willingness to discuss the outstanding issues between Russia and the United States, with a view to the establishment of an atmosphere of hope.

* * * *

Andre Trocme, well-known French pacifist, has been in many Friends groups during the past few months, speaking on his experiences in peace work. A Protestant pastor, he is also European Secretary of the International Fellowship of Reconciliation and co-founder of the College Cevenol in France. During World War II, he and the people of his village were able to save several thousand Jews, sending them through an "underground railway" to freedom. Andre Trocme's daughter, Nellie Trocme Blackburn, is a graduate of Earlham College.

* * * *

The Speakers' Bureau of the Friends Peace Committee in Philadelphia carried on its regular William Penn program in the schools in the Philadelphia area from October 15-26, sending speakers to 164 school assemblies. Approximately 50,000 children were addressed on the subject of William Penn,

with his idea of a Parliament for Europe tied in with the present set-up in the United Nations. The numbers reached showed a gain of twenty per cent over 1950. Thirty-six persons gave their service to this program. Joseph R. Karsner is Director of the Speakers' Bureau.

* * * *

David Stanfield, 28, Secretary of the Young Friends Department and Executive Secretary of Wilmington Yearly Meeting, has been appointed recipient of the Carrie Davis Fund. Carrie Davis, late wife of Merle Davis, when she realized that illness would prevent her from attending the World Conference at Oxford in 1952, asked that friends contribute toward a fund to assist a young Friend to attend Oxford rather than spend money on flowers at the time of her memorial service. According to Merle Davis' request, the Young Friends Department made the choice from young Friends named as delegates to the Conference. Added contributions to the fund will be welcomed.

* * * *

According to *The Friend* (London), Emil Fuchs has denied a report issued by the Associated Press that he had been appointed to a Commission to "devise methods of making Communism more palatable to churchgoers" in Eastern Germany. Emil Fuchs has written, "Such a Commission does not exist. I never heard of such a project, and those who know me and know Communism will know that even to think of such a possibility is an impossibility." Emil Fuchs, a German Friend, is known to Friends here whom he visited in an extended trip to this country three years ago. He is now a professor at Leipzig University in Eastern Germany. Among his writings is a Pendle Hill pamphlet, *Christ in Catastrophe*.

* * * *

The Archbishop of Canterbury said recently, as reported by Hansard, "The recent visit by a Quaker delegation may not have done much, but if it did anything it was wholly to the good. The Quakers are above all possible suspicion, even to the Russian. They are known to be pacifist by long tradition, and it is known that they are ready for their pacifism, to denounce their own Government. They went as mediators. They fairly represented their country's policy and proclaimed our sincere desire for peace; and they faithfully criticised the Russian policy, which we believe to be false and offensive. It is something that they were able to talk for three hours to Mr. Malik and that

they were listened to in close conversation by the leaders of the Russian Church. I do not believe that such a visit is altogether in vain. It is by mediators of that kind that we may do something to break through."

* * * *

The international Quaker team at the General Assembly of the United Nations in Paris consists of the following people: Clarence Pickett and Elmore Jackson from the United States, Agatha Harrison, Gerald Bailey and Percy Bartlett from Great Britain, Elsa Cedergren from Sweden, Heberto Sein from Mexico, and Colin Bell from the Quaker Centre at Geneva.

The following Friends are being asked to visit Paris for a few days each for discussions with the international Quaker team: Margarethe Lachmund from Germany, Fritz Philipp from Holland, Horace Alexander from Great Britain, John Ferguson from the United States (Secretary of the AFSC Disarmament Committee).

Friendly Fellowship

DANVILLE, INDIANA—Danville Meeting in Western Yearly Meeting celebrated the 75th anniversary of the establishment of the Meeting this fall. On October 11 a candlelight banquet was served to 200 members and friends of the meeting. Former ministers and members of the Danville Clergy were guests and participated in the Meeting which followed. Pearl Hadley prepared and gave a very complete history of our Meeting, recognizing many of the faithful members and pastors who have served in various capacities. Special recognition was given Hattie Osborn Carey, the only known living charter member, and Nettie Parker, the oldest continuous member of the Meeting. The dedication of the newly acquired parsonage adjacent to the Church climaxed the week's activities. A wonderful spirit of cooperation and spiritual Christian fellowship prevailed throughout the preparation for these meetings. Among the guests attending the Jubilee Celebration were Thomas S. Jones, President of Earlham College; Glenn A. Reece and Milo Hinckle.

Clarice Stanley

* * * *

CHICAGO, ILLINOIS—Chicago Quarterly Meeting was held at the Friends Meetinghouse at 108th and Artesian Avenue late in October with a large attendance. State of Society reports at the Meeting on Ministry and Counsel were interesting and showed much activity in these Meetings. Thomas E. Jones, President of Earlham College, gave the sermon at the afternoon meeting. At the business session, with Wilfred Reynolds as Clerk, reports of Western Yearly Meet-

ing were heard, followed by discussion. A talk was given by John Willard of the Regional American Friends Service Committee office, stressing the topics of Fair Employment, Housing and Peace. Visits were planned to discuss these subjects and to bring Meetings closer together. Thomas Jones presented a plea at the evening meeting for the joint support of a plan at the College to unite studies and work for the benefit of all concerned. It is a new and encouraging adventure.

At a Meeting for Worship in November, Leonard Hall was present and spoke acceptably of his work as Administrative Secretary of the Board on Christian Education and our relation to it.

Emma H. Hadley

* * * *

DENVER, COLORADO—November 10 was a beautiful spring-like day and there was an unusually good attendance for Penn Quarterly Meeting at Deertrail. In the Ministry and Oversight meeting, the clerk, Evalena Macy, emphasized the training of children, prayer and the family altar. Gerald Davis led the discussion of the subject, "Importance of Christian Home Training." Clio Brown gave the message on "Foundation for Life," using John 11 for his text. He said, "Being a birthright Friend is only the foundation for salvation, although we are greatly blessed if we have that foundation." "They that do know their God shall be strong and do exploits." At the afternoon meeting, the Queries were read by the Clerk, Ava Maris, and reports given, showing a gradual growth in all lines of Christian work. Katherine Honold gave a short explanation of the work of the United Nations, and Lyman Platt asked that members write to their congressmen in behalf of the C.O. boys.

Melda D. Person

* * * *

NEW BURLINGTON, OHIO—Miami Quarterly Meeting of Wilmington Yearly Meeting was held at New Burlington in November. The invited speaker was Lewis Savage, who recently began a pastorate at Leesburg. Other ministers in attendance were Stacey Wesner of Carmel, Indiana, who was holding some meetings at New Burlington; David

Stanfield; Howard Harris, who began pastoral service at Xenia Meeting the first of November; Jack Barnes, a student at Bonebrake Theological Seminary and the minister at Caesar's Creek and Rolland Reese, student pastor at Harveysburg Meeting. Lester Figgins is minister at New Burlington, and as Evangelism Superintendent of the Quarterly Meeting was in charge of the meetings.

Bernice E. H. Hartman

* * * *

MOTOR, IOWA — Ackworth Quarterly Meeting was held at Motor in November. Orval Cox, Iowa Yearly Meeting General Superintendent, spoke Saturday morning. Edith Ratcliff addressed the Missionary Union preceding the business session. Keith and June Sarver, evangelists at Motor, held their closing services Sunday morning and evening. One hundred and forty were present at the young people's meeting Sunday afternoon.

Anna Vore

* * * *

INDIANAPOLIS, INDIANA — Quarterly Meeting was held in November at Second Friends Church in Indianapolis. The evening program, which was in charge of the Public Morals Committee, presented a panel discussion on the "Cause and Effect of Moral Decline in Law Enforcement." Taking part were Frank Fairchild, Prosecuting Attorney; Charles Bozwell, Chief of the Probate Court; Will Reagan of the Regional American Friends Service Committee, and Grover Hartman from the Indianapolis Social Service Department, Chairman. All gave enlightening and interesting talks, stressing our duties as Christians and good citizens to take an

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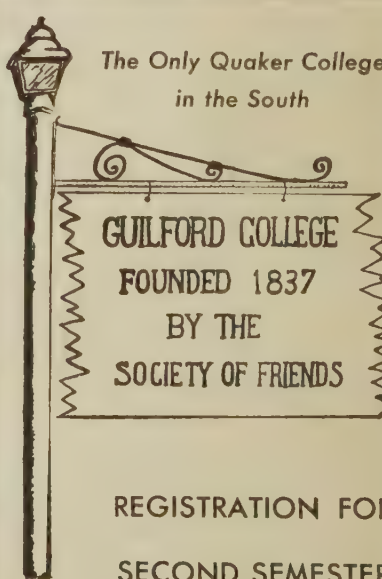
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REGISTRATION FOR
SECOND SEMESTER
JANUARY 28, 1952

active interest in politics, to pray for wisdom, to be understanding parents, and to let God lead us into responsible positions. Many Friends took part in the open forum which followed.

The Every Man's Class of Second Friends held an annual Banquet in October. A short history of the class was given by L. O. Brown and Fred Hahn. Speaker of the evening was Dr. Wilbur Buson, an interne at St. Vincent's Hospital who will leave as a missionary for Africa with his family after graduation. His subject was, "Three Reasons Why I Am Going to be a Missionary Doctor."

* * * *

WINCHESTER, INDIANA—A spirit of reverence and Christian concern pervaded the November Quarterly Meeting at Winchester. Wilbur Beeson conducted the opening devotions. John Compton brought the message of the day. One of the questions considered was the young people's part in the Quarterly Meeting and how best to carry on. Marlene Drobnie and Juanita Reed will begin revival services at Poplar Run in December. Luther Addington is pastor at Poplar Run, a Meeting in Winchester quarter.

Tycia Lamb

* * * *

VALTON, WISCONSIN — Winneshiek Quarterly Meeting was held at Valton in late October with a large number of

visitors and representatives in attendance. Friends from Sturgeon Bay and Hesper; the Superintendent of Iowa Yearly Meeting, Orville Cox, and his wife; Charles S. and Maxine Ball of William Penn College; the Gospel Quartette; Nora Craven from Canby Meeting and Norma Henderson from Paton, Iowa, were present. We were glad for all who attended and all the services were an inspiration. Several of the young people received special blessing Sunday evening as they gathered at the altar.

Minnie Street Bielski

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CARMEL, INDIANA — October was observed as Rally Month at Carmel Friends Meeting, Western Yearly Meeting. Errol T. Elliott brought the message on Sunday morning, October 7, in observance of Men and Missions Sunday. The entire worship service was conducted by men of the Meeting. Women and Missions Sunday was observed October 14 with Ellen Robinson of Wilmington, Ohio, national president of the United Society of Friends Women, as speaker during the worship period. Women of the Meeting were in charge of this service. October 21 was observed as Youth Sunday, with a youth choir and young people taking charge of the worship service. Paul E. Shugart of Center Meeting, Indiana Yearly Meet-

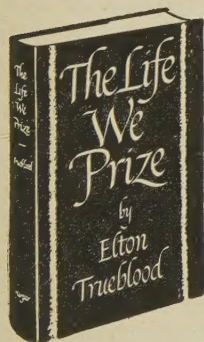
ing, gave the sermon which marked the opening of a series of evangelistic meetings which continued through the following week. Rally Sunday was observed October 28 as Family Day, with a dedication service for twelve small children and babies. The pastor, Stacy Wesner, was in charge of the candle-light service. Paul Shugart again brought the message for the worship hour. The Sunday evening service of October 28 brought to a close the week of fruitful and inspirational evangelistic meetings under the ministry of Paul Shugart and Roger Malsbary of Indianapolis, music director.

Merritt Murphy

* * * *

DES MOINES, IOWA — News from the Des Moines Friends Meeting and the Des Moines area during the past few months indicate a variety of activity. During July and August the adult Bible School sessions and the meeting for worship were combined, with the service including hymns, a brief resume of the Bible School lesson and a short sermon. This effort increased the average attendance ten per cent over that of previous summer months. Bible School sessions for the children were held as usual. In September, a number of teams spent an afternoon calling on shut-ins and non-attending members under the direction of the Committee

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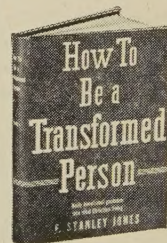


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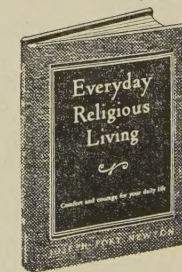
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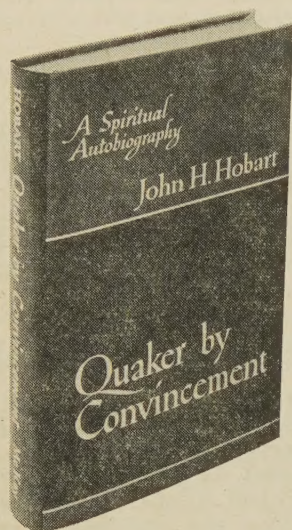
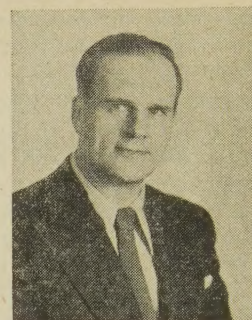


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on Evangelism and Church Outreach. Several teachers and officers attended the six weeks annual Institute at Drake Bible College this fall. The October Meeting of the American Friends Service Committee held at Earlham, Iowa, in October, with Homer Morris and Amiya Chakravarty as speakers, was well attended. Among outstanding speakers heard in the Des Moines area during the past few weeks have been E. Stanley Jones, Kirby Page, Frank Laubach and Andre Trocme. The Executive Board of the Iowa Council of Church Women, meeting in Des Moines in October, went on record continuing its opposition to permanent military training.

Minnie H. Zelliot

* * * *

GOLDSBORO, NORTH CAROLINA—A Roll Call of all members of Goldsboro Monthly Meeting was held in October. The Hospitality Committee, assisted by the clerk, Rosa D. Glisson, and other members, arranged a splendid program. Olive Hart, chairman of the Ministry and Counsel, presided over the session. Special music was provided by the organist and members of the choir. The fourteenth chapter of St. John's Gospel was read by Lottie Long from her Braille Bible. The address of the evening, "The Significance of a Name," was given by Gene Lewis, a ministerial stu-

dent. One hundred and one members answered to the Roll Call. Several who were unable to attend sent greetings. Fifteen non-resident members sent letters to be read in response to their name. Following the session a social hour was enjoyed in the Sunday School annex. At this time our new pastor, Frank J. Long and his wife Myrna Long were introduced to all the members of the Meeting by Annie Bell Edgerton.

November is being observed as church loyalty month. Much interest is being shown in our Meeting since the coming of our new pastor and his wife and we sincerely appreciate their interest and enthusiasm in the Master's service.

Eunice Pate

* * * *

OSKALOOSA, IOWA — College Avenue Friends Church in Oskaloosa has great cause for thankfulness for continued blessings from the Lord. The coming of Iowa Yearly Meeting Superintendent Orval Cox and wife in our midst is very much appreciated. The spiritual life of the Meeting is strengthened by their ministry. Evangelism, especially emphasized by the Five Years Meeting for this year, has been consistently stressed by our pastor, Lela Gordon. Evidence of progress in the program of the church to "Advance with Christ" is found in the enthusiasm with which

the various departments have accepted the challenge and are working toward that end. Much credit is due members of the faculty and students of William Penn College in their fine cooperation with the church. Among other services by College members, Dean Wendell Farr is now giving a series of lessons in the prayer meeting hour on the minor prophets. The annual fall reception to the College faculty and students held in September was a pleasant social evening.

We are glad to welcome into our church membership the Friends from the Bloomfield Meeting, now discontinued. One member of this group, Louise Hoover, is under appointment by the American Friends Service Committee to go to Palestine to work among the displaced persons in that land. Our prayers will go with her in this difficult undertaking.

The annual church women's luncheon was held in September, with Faye Farr, newly-elected President, presiding and giving a message. One of the projects of the group is linen for the College. A very helpful conference of Iowa Friends pastors was held in late October at the Church with about fifty in attendance on the theme, "Evangelism and Outreach."

Florence N. Hanson

BIRTHS

BAYLISS—To Gerald and Zona Harvey Bayliss, a daughter, Linda Sue, on November 16, at Bloomington, Indiana.

CHAPMAN — To Theoron and Donna Coffin Chapman, a son, Michael Lee, on November 7, at Bloomington, Indiana.

COLLETT — To Charles and Rebecca Miers Collett, a daughter, Connie Jean, on November 13, at New Burlington, Ohio.

JONES — To Charles and Mary Lou Bond Jones, a daughter, Robyn Sue, on October 19, at Waynesville, Ohio.

JOHNSON—To Floyd and Hazel Johnson, a daughter, Mary Teresa, on November 13, at Pleasant Plain, Iowa.

MARRIAGES

HUFFMAN-WEEKLEY — Mary Alice Weekley, daughter of Mr. and Mrs. Hallie Weekley, to Charles Robert Huffman, son of Mr. and Mrs. S. Frederick Huffman, of Muncie, Indiana, on October 5, at Friends Memorial Church in Muncie, Robert M. Jones officiating.

DEATHS

JONES—Etta Wykoff Jones, on November 20, at Fairfield, Iowa, aged seventy-eight. The daughter of John Hart and Nancy Williams Wykoff, she spent most of her life in the Pleasant Plain community. She was married in 1893 to Nathan Jones, who preceded her in death in 1945. A daughter, Lela, passed away in 1925. Surviving are three sisters, Mrs. H. C. Jones of Richland, and Pearl and Carrie Wykoff of Fairfield; and two nieces and a nephew. Services were conducted by Calvin Hull at Pleasant Plain and interment was in the Howard Grove Cemetery.

REYNOLDS—Solon Addison Reynolds, of Providence Friends Meeting in North Carolina, on September 18, at his home, aged seventy-three. He was born in Randolph County, North Carolina, the son of the late Joseph and Victoria Ward Reynolds. He was united in marriage with Alma Barker in 1918. Solon Reynolds was of a quiet and meek disposition, a faithful companion and devoted father. He was a lifelong member of the Providence Friends Meeting, being an elder for many years. His was an unceasing interest in the things which make a wholesome community life: in Christian home life, in the Friends Meeting of which he was a devoted member, and in good schools. These interests were affirmed by his sincerity and loyalty during his entire life, which was spent in the Providence community. Surviving are his wife; one brother, Gurney Reynolds; five sons; and two daughters.

WALKER—Ella Brewer Walker, on November 13, at Muncie, Indiana, aged eighty-one. She was the daughter of Jason and Jane Waddington Brewer. She was born in Walnut Ridge, Indiana, and came to Muncie in 1891, following her marriage to J. M. Walker, who preceded her in death. She was a member of Friends Memorial Church. Surviving are five daughters, Estella Walker, Ruth Walker, Mrs. Charles Mansfield, Mrs. Sara Lester, all of Muncie, and Mrs. Wayne Kinder of Bedford; two sons, James of Denver, Colorado, and Johnston of Washington, D. C.; seven grandchildren and four great grandchildren.

WILLITS — Inez Willits, on November 11, at Union, Iowa, aged eighty-two. She was born in Clinton County, Ohio, the daughter of Enoch and Hester A. Hollingsworth. In 1883 she moved to Iowa with her parents where she spent the remainder of her life except for about three years that she lived in Florida. She was married to John A. Willits in 1890. She was a lifelong member of the Bangor Friends Church and was affiliated with the Union Community Church, a member of the Ladies Aid, Missionary Society and Women's Bible Class. Her husband, two daughters and one son preceded her in death. She is survived by one sister, Mrs. Bessie H. Dillon of Union, Iowa; one son, S. T. Willits of Waterloo, Iowa; four daughters, Mildred H. Willits, Florida E. Willits and Ardis Bower of Union, Iowa, and Mrs. H. Z. Commack of Newton, Iowa; three grandsons, three granddaughters and two great-grandchildren.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister. Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

JACKSONVILLE, FLORIDA

Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Recording clerk, Virginia C. Greenleaf, 2-4345.

KANSAS CITY, MISSOURI

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LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, Richmond 70716.

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Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m.; Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381. Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York City, from October 7th, 1951, to May 4th, 1952, at 11:00 a.m.

ORLANDO, FLORIDA

Meetings for worship at Sorosis House, 108 Liberty Street. First-days at 11 a.m.; Monthly Meeting first First-day at 10 a.m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VERmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

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First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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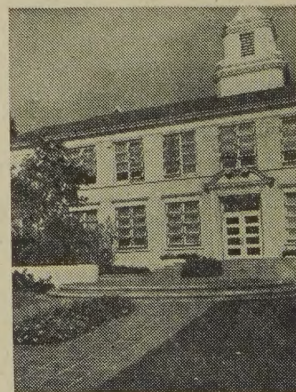
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